

CHURCH OF GOD

# Evangel

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*The L.W.W.B. With  
a Vision*

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September 23, 1957

Jesus Christ the same yesterday, and to day, and for ever.



Youth Camp in Iowa

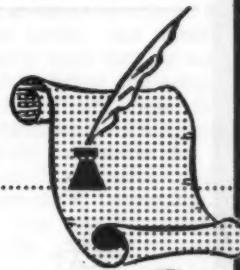
*Who Is  
"The Scarlet Woman"  
in Revelation 17?*

*Read about  
our urgent need of  
"Ministerial Ethics"*



# *A Bushel*

## *of Heresy*



*The*

## **Editor's Message**

*A*NY PERVERSION OF the Scriptures is harmful and tragic, but that which adds reproach or taunt to misfortune is also cruel. The friends of Job ridiculed him because of his misfortunes, adding cruelly to that which already burdened him.

A vicious error seems to be gaining the ear of some willing persons in our day. It is the proposition that poverty is a reproach to God's people; that His full will and blessing always includes material prosperity as well as spiritual grace. This heresy reasons that we will prosper financially when we are in complete accord with Him, so that poverty is an indication of our lack of faith and our discord with His will. Thus the shame of faithlessness is added to the burden of want. The needy Christian is thereby given censure and blame instead of concern and compassion.

This is a cruel, heartless, vicious and frequently mercenary heresy. The first time I heard it, I could hardly believe it was serious; I kept feeling that the speaker was using satire to make an opposite point. But he wasn't. He was merely justifying his own scramble for riches. Now I have heard the heresy from several different sources, and in each case but one the propo-

nent of the theory was obviously justifying his appetite for luxury. It is evident why anyone would set forth such a false teaching, but its base motive makes no less real the terrible damage it does.

I do not believe that all who have begun to think along this line are base in motive or even unwittingly in error. Some have no doubt been influenced by the thinking of others. Some have desired to believe religion is a panacea or utopia in which there are no ills, misfortunes or poverty. But it just is not that way, neither in theory, practice nor according to the Scriptures.

Let it be stated clearly and emphatically that such teaching is without scriptural foundation in letter or spirit and is a dangerous and cruel perversion of truth, reason and feeling. Admittedly Abraham was rich because of God's blessings, and so were Isaac and Jacob and Joseph and Job, except for his interlude of bankruptcy. But was he less in God's will while he was poor than he was while he was rich? His "comforters" reasoned so; and they were false teachers too dense to know the truth. Now that we know the whole story, we realize that in his destitution he was clearly in the divine will.

The fact that these men prospered materially is no proof that all who are in His will shall do likewise. Look at Mo-  
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*"No man lighteth a candle and hideth it under a bushel . . ." Matthew 5:15.*



# MINISTERIAL ETHICS

By Earl P. Paulk  
Assistant General Overseer

*"In honor—  
preferring one another,"*

*Romans 12:10.*

*Ethics is "conforming to the professional standard of conduct."*

—Webster

**I**F ALL OF US MINISTERS would strictly adhere by putting into practice the principles of this text, there would have been no necessity for the blessed Holy Ghost to have inspired the Apostle Paul to include such a saying for our instruction and admonition, and certainly no justification for this writer to endeavor to put something into writing on the subject. Observation makes us to know and understand that it is necessary to say something with the hope to help all of us some, or the most of us at least.

There is another Scripture that if all ministers would put into practice the principles thereof, it would certainly take care of all our ministerial ethical problems. Philippians 2:4, "Look not every man on his own things, but every man also on the things of others." Generally speaking, nothing but selfishness brings about a lack of real ministerial ethics; that is, a desire to go ahead of our brother without consideration of him. We should remember that our precious brother also has feelings, desires and rights to be considered.

There is yet another Scripture for all ministers to consider, for surely we shall have to reckon with it when we stand before our Master at the end of all time when we give an answer of our stewardship upon earth. 1 Corinthians 10:24, "Let no man seek his own, but every man another's wealth." The aged Apostle Paul states in 1 Timothy 3:15, "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God." Paul certainly realized how indispensable good behavior, or ethics, was.

When all of the above Scriptures are ignored in the life of an individual, or a group of ministers, there will be heartaches and a breaking of good fellowship which is so necessary for the promotion of God's kingdom and His church on earth. "Honour to whom honour." This inspired Scripture very clearly points out that all are to receive their proper credit and respect for whatsoever is due them in whatsoever place they hold. Let it be the evangelist, pastor, district overseer, state overseer, or general overseer (this is peculiar to our own organization), none as an individual is more important before God than the other. Everyone is important in his respective place. Every man in his place should be properly recognized at the proper time—"honour to whom honour." It is true that some have more responsibility than others do, but this does not mean that they are superior, or better, than others. The greatest Man of all has said in Matthew 23:11, "But he that is greatest among you shall be your servant." Certainly a servant dare not display any authority or use an iron hand.

In consideration of the above Scriptures, Paul tells us in 1 Timothy 5:17, "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine." That is to say, they that rule *well*, or with the right spirit. If he is to rule, certainly it is not to be with an iron hand but rather with a gentle hand with a spirit of real humil-

ity. Those that rule are placed in their position by those over whom they rule. It certainly would be advantageous for those who do rule to take into sincere consideration what the Apostle Peter had to say in 1 Peter 5:3, "Neither as being lords over God's heritage, but being ensamples to the flock." He who makes an undue show of his authority will cause disfellowship between him and his blood-bought brother. This will hinder God's cause and his brother will remember his showing lordship over him or God's heritage. Unless this brother is really living a consecrated life unto God, when the opportunity presents itself he will have a tendency to get even with the one who showed undue authority or lordship over him. It would help for those who are in authority always to remember that possibly one day the ones they rule will be in command and will remember the past.

It would be well for those who are called on to administer in church government to remember what the Apostle Peter said in the second verse of 1 Peter 5, "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind." What is he to be ready to do? To feed the flock of God rather than show his lordship over the flock. It would be well for those who are over the flock of God, from the pastor to the highest official, to keep in mind what the Apostle Paul said in Acts 20:28, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Much stress is placed on the word *feed*. If those of us who are in authority in any capacity will feed the flock of God, they will have a desire to follow us. It is far easier to lead a flock than to drive a flock, and far better. By doing it this way there will be no bad feelings later. He who is an example in all things for us said in John 10:4, "And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice." Yes, they follow him. How much better than trying to drive them! Then, if the pastor or the overseer who is leading the flock, will go in the right direction, those who are following him will go right also.

#### UNETHICAL TO TAKE UNDUE ADVANTAGE

It is unethical for a minister who is speaking, or has the floor, to single out some individual by bringing him into the spotlight, so to speak, thus embarrassing the individual. The writer was once present when an official was speaking to ministers giving them advice and instruction. The official turned his spotlight on one individual minister by naming the minister publicly and saying that he was a good preacher but did not use correct English. It was true he had complimented the minister, but in the next breath he magnified his ignorance. The congregation did not think of the compliment but rather the blow he had given. In the same congregation there was a minister who had had the privilege of a higher learn-

ing than the official speaking or the minister of whom he spoke. The minister of higher learning immediately took out his scratch pad to follow the speaker, and during the remaining part of the discourse, the official who was fault-finding made six incorrect statements by not using correct English. It would have been far better for the official to have taken the individual aside and given him some instructions privately, telling him, "I have come to you because I love and appreciate you, and desire to help you." This would have been ethical. To rebuke anyone before others who are not guilty or concerned will always embarrass the one whom you are trying to help.

A pastor was having some trouble with his lady folk not dressing as becometh holiness, or Christian ladies, and also cutting their hair too much. This pastor, rather than rebuke, scold or give advice before all, asked the ladies to be present at church on Sunday afternoon two weeks hence; he requested that no men come near the church this Sunday afternoon for he had an important matter to take up with the ladies. When they all came, the pastor came down out of the pulpit and began to talk to them regarding proper dress for Christian ladies and about cutting their hair; he did it in a very kind and humble manner. While he was yet speaking, one of the ladies who was in tears stood up and said, "I have been guilty of this thing and I beg you and all the church to forgive me; from this day henceforth I will dress as becometh a Christian." One after another followed by making their confession, and finally the purpose was accomplished. The pastor did not have to finish his discourse, and the ladies unanimously gave to the pastor a real vote of confidence saying, "The way you have gone about this thing has shown us the error of our way and at the same time made us love you as pastor and love the Church all the more."

#### UNETHICAL TO SIDESTEP

All ministers should be recognized in their positions. The Executive Committee (peculiar to our own organization) which appoints state overseers has no right to sidestep the state overseers to go into their states, without the knowledge of the overseer, and interfere with their state program; for example, to appoint pastors, or anything else that has to do with the state program. Neither is it ethical for an overseer to sidestep his district overseer and appoint pastors on his district without first consulting with the district overseer, for the state overseer will certainly expect the district overseer to see that the state program is put over in his district. Therefore, the district overseer should have something to do with all of the appointments in his respective district.

The Apostle Paul, who said that the care of all the churches came upon him daily (2 Corinthians 11:28) gave some good instructions along this line. In 2 Corinthians 6:1, he said, "We then as workers together with him, beseech you also that ye receive not the grace of God in vain." Note his words "we then as

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## THE SCARLET WOMAN

HERE IN REVELATION 17 we have what many Bible students call the most mysterious chapter in the Bible. It is hard for a child of God to conceive that God gave the book of Revelation to mystify or confuse His children. Some claim that this chapter is not to be read or understood. This is also impossible for a Spirit-filled child of God to believe—that God placed it in the Bible just to fill in, especially in light of the assertion that "Blessed is he that readeth and they that hear the words of this prophecy," Revelation 1:3.

The book is highly symbolical, but these symbols are not haphazardly inserted; they are used consistently with their usage in other books of the Bible. For instance, the symbol of a horn represents a ruler of a realm. The ten horns in Revelation 17 represent ten kings or kingdoms just as the ten horns in Daniel 7:7 represent the ten rulers who are subordinate to the

Antichrist. The two horns on the ram of Daniel 8:3 represent the dual kingdom, Media-Persia, and the horn in the forehead of the he goat of Daniel 8:5 represents Alexander the Great, the founder of the Grecian Empire.

The interpretation of Revelation should never be farfetched and fantastic or in contradiction to other Scriptures. The last book of the Bible is not the book of John the Revelator, neither is it the book of Revelations. It is the book of Revelation. It reveals conditions that will exist just before, at the time, and immediately after the return of Jesus Christ. It reveals Christ's second coming.

The seven-headed, ten-horned beast and the Scarlet Woman of Revelation 17 represent something of world importance that will exist at the end of the age. Without doubt, that means today. We know God wanted us to understand the mystery, because the angel told John, "I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns." The angel proceeded to tell what the beast, the heads, the horns, and the waters represented. The Beast is a term in the Scriptures

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By George L. Britt  
Pastor, Greer, South Carolina

*"And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters."*

*"And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH," Revelation 17:1, 5.*

synonomous with the Antichrist and is used for both the person and his empire. Verse 3 refers to the empire, while verse 8 refers to the person. It is thrilling to know the mysteries God unfolds in His Word, yet I will not elaborate on verse 8 as it is controversial and is not necessarily conducive to consecration.

There may be cause for controversy concerning the meaning of the heads of the beast, but the Scriptures leave no room for speculation concerning the meaning of the ten horns on the beast and the waters on which the woman sitteth. It is plainly stated, "The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues," Revelation 17:15. In view of this revelation, any fair unbiased interpretation will have to admit, whatever the woman is, she is a human institution that exists in many nations. Then verse 12 tells us that the ten horns represent ten kings (or rulers) which receive power one hour (short time) with the Beast. The Scripture here interprets itself. If the ten horns are ten rulers who unite and give their power for a short time to the Beast, or Antichrist, then the ten-horned beast represents the Antichrist government. These horns are identical with the ten toes of Daniel 2:40-45 where it is revealed that the Antichrist's government which Christ will break to pieces at His second coming will be composed of a union of nations which are part of the fragments of the Roman Empire. The thing that thrills us today is to know that this union is now forming.

The Beast carrying the woman and the woman riding the Beast show the close affinity of the United States of Europe and this woman at the end of the age. This woman will be powerful enough to be upheld by the Beast because of the service she can render in bringing him and his government into power. She will be indispensable to him.

In the Scriptures a woman represents a religious economy or a religious system. An adulterous woman is the symbol God uses to represent backslidden Israel in Ezekiel 16 and Hosea 2. Most Bible scholars believe the woman in Revelation 12 is Israel, while some believe she is the true church. The only sane Biblical interpretation of the Song of Solomon renders the bridegroom as Christ and the bride as the Church. God revealed to Paul and John that Christ would have a bride who is the true Church (Ephesians 3:6-12; 5:30, 31; Revelation 19:7). The Scripture reveals here in Revelation 17 that Satan will have a bride. This woman will have to have an extensive, powerful government if she is able to help unite the fragments of Rome and propel herself into power as co-ruler with the Beast. May I ask what human institution is extensive enough and powerful enough in the geographical territory of the Roman Empire to help consolidate the United States of Europe? It certainly is not Communism, for Communism and the Antichrist will be deadly enemies and clash in Palestine when Russia marches against Israel. Search as we may, there is only one in-

stitution strong enough to fulfill this Scripture. This Scarlet Woman can be none other than apostate Christendom and false religions headed up by Roman Catholicism. Every one of the nations within the territory of the Roman Empire which recently formed a union and agreed to eliminate tariffs and trade barriers, and work together for the common interest, is dominated by Roman Catholicism. At this time this woman will realize the dream she has schemed to make come true for centuries, the dream that was interrupted by the Reformation; she will become the state religion of a mighty empire.

**GOD GIVES A COMPLETE** history of the gentile world governments and also a history of the future of Israel in the prophetical Scriptures. Prophecy would not be complete without the history of the church in advance. God gave this foreview in Revelation 2 and 3. In these chapters God gives a message to seven churches which had conditions in them representative of seven periods of the church age. In the Ephesus age, the first church age, God said they had the deeds of Nicolaitans. Scofield, in his footnotes, says Nicolaitane comes from *Nikao*, "to conquer" and *Loas*, "the people." This foretells the priestly assumption of power. In the Pergamos, or third church age, the deeds had become a doctrine (Revelation 2:15). In the Thyatiralan, or fourth age, this priestly assumption of power was fully organized into an apostate church which God called "that woman Jezebel." This Thyatiralan age, when this woman ruled supremely, lasted from the fourth century until 1517,

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Our officials with many of our women. Our young and old alike are hard workers. Officials right to left, President, Rose Lemon; Vice President, Ola Newell; Secretary and Treasurer, Ethel Gladen.

*The*

## L.W.W.B. WITH A VISION

*A*S WE LOOK BACK over a period of four years, we are amazed to see what a group of ladies of the Church of God who have banded themselves together with a goal in view have accomplished. We met with these ladies on our arrival in 1952. We all agreed that we were very much in need of a new church building. It was then we met together and organized a Ladies' Willing Workers' Band, saying we would do our part.

The first officials were Mrs. Ethel Gladen, president; Mrs. Essie Rosson, vice-president; Mrs. Ola Newell, secretary-treasurer. This small group of ladies began working and soon others caught the vision and our band began to grow. One of the outstanding accomplishments of this year was the buffalo nickel drive. In the city of Flint with 190,000 people buffalo nickels became so scarce that many of our people went to surrounding cities to collect them. At the close of this contest \$1,085.20 was turned in. At the end of the year the ladies had in their treasury \$2,769.19. The state banner was awarded the ladies at the Michigan state convention in 1953.

The second year Mrs. Lorraine Cassidy was elected president. She, having had a great deal of experience in restaurant work, started us on a project of serving suppers. Our first supper profited us over \$410. Several thousand dollars have been raised with this method. The large hall rented at this time is still being used by us for our suppers. This was a very successful year and our profit was \$2,352.59.

The third year Mrs. Rose Lemmon was elected president; Mrs. Frank Jarrett, vice-president; Mrs. Ethel Gladen, secretary-treasurer. We still have these same officials except for Mrs. Jarrett who resigned; Mrs. Ola Newell took her place. Under the new leadership the band continued to grow and the achievements became greater. At the close of this year the ladies had added \$7,000 more to their treasury. Again this year we were awarded the state banner.

After the accomplishments of this year with these same ladies as our leaders we sent out to break our former record. One of the most profitable projects this year was selling ball point pens from which we netted \$1,400. There were many other projects this

Flint, Michigan Church of God



1. Ladies giving a check for \$12,000 to the building committee and pastor, T. L. Forester at the ground breaking. Reverend C. R. Spain, State Overseer was present.



2. This is part of our group who work at the suppers. In the front row left to right are: President, Mrs. Rose Lemon; Vice President, Mrs. Ola Newell; Secretary and Treasurer, Mrs. Ethel Gladen; Former President, Mrs. Lorain Cassidy; Former Vice President, Mrs. Essie Rosson; Mrs. T. L. Forester, who served as Secretary and Treasurer for one year. (Last row extreme right.)

3. This is our method of serving. This shows Brother Forester receiving the first cup of coffee being served.

4. This was taken at one of our fish suppers. Mrs. Lemon, the President for the last two years in which \$19,000 has been raised, is holding the pan of fish with the Vice President, Mrs. Ola Newell.

### *Mrs. T. L. Forester*

*Flint, Michigan*

year, for when we added up the profits we had averaged \$1,000 per month, receiving the state banner with a total of \$12,000. By this time I feel this was the richest Ladies' Willing Workers' Band in the nation.

*The grand total for the four years is \$24,143.70.*

The ladies have worked on many projects in the four years such as having bake sales and bazaars, and selling several different articles. One very interesting thing was our contest between the men and the women. The Reverend T. L. Forester and his wife were the leaders and, of course, the women won. In one of the pictures you will see the ladies presenting a check for \$12,000 to the building committee at the ground-breaking for the new church.

We are very proud of this group of women, and I, as the pastor's wife, am very happy to be associated with these hard-working people. Our leaders have the ability and talent to perform their task. They have proved that the ladies can and do play an important role in the functioning of the church. Prayer is a very important factor among them. Every Wednesday is fast day, and our ladies meet at the church and pray. There is no business this day, only praying and studying the Word. Several of the ladies who are so faithful to come out and help us are not Christians and this is one of the main things we are praying for; we do want to see them find Christ as their personal Saviour.

This is a very happy group of women, who even at the end of a hard day's work can laugh as you see our president and vice-president doing in one of the pictures; this is typical of all our ladies. In unity there is strength.

Now as we worship in our beautiful new building, the building that we all looked forward to seeing erected, we pause to give our thanks unto God for His strength and help. We look at the structure and we are filled with awe and thanksgiving. We reverence what God has done for us; also, we are amazed to see what can be accomplished through cooperation, hard work, hope, enthusiasm and, above all, *vision*. We had a vision and we worked toward that goal.



## THE SCARLET WOMAN

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when Martin Luther and his contemporaries began the Sardis age, or Reformation age. God said He gave her space to repent and she repented not, therefore He will cast her into great tribulation (the great tribulation).

Revelation 13 tells us that the second beast, or false prophet, will make an image to the first beast, or Antichrist, and cause all to worship the image and take the mark or be killed. This false prophet will be the high pontiff of the state church. The two horns, true to Scriptural symbolism, represent his political and ecclesiastical power.

This woman began as the Babylonian cult in the Babylonian Empire. Here in the cradle of the human race Satan injected the embryo of all false religions. The members joined a mystical brotherhood and gave allegiance to a high pontiff. When this satanic religion was forced from Babylon by the conquering Persians, the pontiff fled to Pergamos in Asia Minor (Revelation 2:13). From there the Etruscans migrated with this religion to Italy where Julius Caesar became the first Roman high pontiff of the cult. When the Emperor Gratian refused the office, it was given to Damascus, the bishop of Rome. The Roman church apostatized and Babylonian Cultism was mixed with a few Christian doctrines and became Mystery, Babylon, the mother of harlots and abominations of the earth. Even the colored vesture of the priests of this church corresponds to the scarlet and purple robes of this woman. Everything pertaining to this woman is permeated with mystery. There is the mystery of the holy water, the mystery of purgatory, the mystery of transubstantiation.

There is a subtle scheme to persuade the American people that we need to lock arms with Catholicism because she is a bulwark against Communism. This scheme has been very successful. How can these schemers explain the fact that *every country in Europe that has gone Communist was first dominated by the Catholic Church*.

The largest Communist party outside of Russia is in Italy, the very fountainhead of Catholicism. Only by a dole of millions of American dollars has Italy been prevented from going completely Communist. Then we are told we have to go against our American tradition, our consciences, and the Bible because the Catholic Church is a bulwark against Communism. Those who advocate embracing Catholicism to escape Communism remind us of the Scripture in which "a man did flee from a lion, and a bear met him; or went into the house and leaned his hand on the wall, and a serpent bit him," Amos 5:19. An editorial from the *Christian Advocate*, official publication of North Carolina Methodist Church, stated recently: "If, in our zeal to protect ourselves from the menace of Communism we come under the domination of a particular religious denomination we shall, indeed, have traded our birthright for a tyranny fully as unacceptable to our principles as Communism itself."

Satan has our generation in a giant pincers movement between Communism and Catholicism. He is winning in the East with Communism and in the West with Catholicism. This, too, is according to the Scripture. Communism rules in the nations which will be led by Magog (Ezekiel 38, 39). Catholicism rules in the ten nations which will confederate under Antichrist. The same God who said He was against Gog of Magog (Russia) and that He would put hooks in his jaws also said He was against that woman Jezebel of the dark ages, who is the Scarlet Woman of the end time, and would cast her into great tribulation.

As it nears the end of the age this woman will increase in power until she will "ride" the Beast or be co-ruler with the Beast. That is just what is happening today and this woman is gaining in power by leaps and bounds. Every country in Europe purchased from Communism by American dollars has been turned over to the Catholic Church, which she governs through her political front organizations. Where the Catholic Church dominates a country, religious freedom suffers as much or more than under Communism. The true gospel is hated and suppressed as much or more under Catholicism than under Communism.

The Catholic Church gives lip service to tolerance in America because it is in the minority. In European and Latin-American countries where the church is in the saddle, tolerance is unknown. Many of you are aware of the inhuman atrocities perpetrated against Protestants in South American countries by Catholicism.



## MINISTERIAL ETHICS

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workers together." All of us, from the Executive Committee to the local pastor, are to work together. The wise man gave some good instruction in Proverbs 11:14, "In the multitude of counsellors there is safety." No one likes to be ignored or forgotten. Even God has said in Psalm 9:17, "The wicked (those who forget God) shall be turned into hell, and all the nations that forget God."

## UNETHICAL TO BREAK APPOINTMENTS

When ministers make appointments, they should, if it is humanly possible, keep that appointment. If it becomes absolutely necessary to break the appointment, then he should contact the proper person and explain the reason. When the evangelist makes an appointment to be at a church at a given date, in order to maintain good fellowship, he should not break that appointment without first consulting the pastor, giving his reason for not doing so (certainly he should not break the appointment to go to a better paying church). On the other hand, the pastor should not cancel an appointment with the evangelist. This is being done too often. It puts the evangelist in an embarrassing position, for not only does the evangelist want to keep on working and winning souls for God and the Church, but he has obligations just as

the pastor does. When the evangelist stops, everything stops with him. This is not true with the pastor. He can be off a week or two and his pay will come just the same, and he can take care of his obligations. I have had evangelists to come to me in tears saying, "What shall I do? I have a payment due on my car. My wife and children have to be cared for. I have had two or three meetings cancelled on me." Let each of us be careful in all these matters. Let us work together for the glory of God and for the good of God's kingdom and church upon earth.

"Look not every man on his own things, but every man also on the things of other." If all of us ministers would but remember one thing that the Master said, and put this one verse of Scripture into practice in our lives daily, it would certainly take care of all ministerial ethical problems. Matthew 7:12, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."



### A BUSHEL OF HERESY

(Continued from page 3)

ses, who gave up riches in order to follow God, and Elijah and Elisha and most of the prophets of old who lived on the meager fare provided them by their friends. Was Elisha out of the will of God when he begged food from the poor widow? God answered that question when He performed a miracle through Elisha and increased the widow's oil. It would have been just as easy for God to make Elisha rich through some miracle if He places a premium on wealth, but He did not. Need, not riches, is what God supplied; and that is all He has promised to supply us.

Another purported proof of material prosperity is the use of the word *prosper* in some of God's promises to us. Joshua 1:8 is one such portion: "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success." This has nothing to do with material gain, but comes from the Hebrew root *tsalach*, meaning to have success against opposition. The same word is used in Isaiah 54:17, where the meaning is more obvious: "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." Other Scriptures erroneously used are equally far-fetched and misused.

Even where God has promised to supply our needs, there is no indication of wealth or opulence. He has simply promised to supply our necessities: "But my God shall supply all your need according to his riches in glory by Christ Jesus," Philippians 4:19. He taught us to pray for "our daily bread," not wealth or abundance.

Does the will of God make us materially rich? If

so, then we have acclaimed as heroes those who were merely failures. Look at Peter and John whose destination made Peter say to the lame beggar, "Silver and gold have I none; but such as I have give I thee" (Acts 3:6). Consider Joseph and Mary, whose poverty caused them to offer the small sacrifice required of those who were poor (Luke 2:24 and Leviticus 12:8). Come to think of it, why did God make provision for a smaller offering from the poor if it is His will that all be rich?

Look at Paul, who boasted to the church at Philippi: "I have all, and abound: I am full!" Then look at his fullness. This, he said, had been sent to him from the Philippian church by Epaphroditus (Philippians 4:18). It was sufficient for Paul that a church had helped provide his need. It seems never to have entered his mind that God wanted him to be rich. He felt himself rich even to have his necessities provided, and frequently labored to help feed himself (Acts 20:34). It would be well if all could say with Paul: "I have covet no man's silver, or gold, or apparel" (Acts 20:33).

Then look at Jesus, the greatest failure who ever lived and destitute of faith and hope, if wealth be the proof—or even a proof—of God's will in our lives. He Himself declared: "Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head," Matthew 8:20. Born to a poor couple, He remained poor and had not so much as a burial place when He was crucified. It was this Jesus who warned us to "take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he posseseth" (Luke 12:15). It was this same Jesus who pointed out that "where your treasure is, there will your heart be also" (Luke 12:34), and said that His followers should "rather seek . . . the kingdom of God; and all these things shall be added unto you" (Luke 12:31).

That is it! We are not to seek riches. If He blesses us with wealth, we should be filled with gratitude to Him and with compassion for those who are not so fortunate as we are (1 John 3:17). He will add to us whatsoever things we need. That is His unfailing promise. When we seek wealth we dim our Christian testimony.

In Scripture, *bushel* is figurative of gain and increase; and Jesus said we are not to hide our light under a bushel (Matthew 5:15).

Now if someone wishes to set his affection on earthly things and not on things above (see Colossians 3:1, 2) that is a matter between him and God. If a man wants to ignore such divine admonition as Matthew 6:19-21, 24-34, that is also his own affair. But when he seeks to make his desire for luxurious living a theory or a tenet or a teaching to foist upon the flock of God to pervert or distress or confuse them, that is another matter.

He would do well to study carefully Psalm 73 (which I wish to discuss in a later editorial) and re-examine himself. It would be well for all of us to beware lest we confuse gain with godliness (1 Timothy 6:5, 6), for many have herein been seduced.

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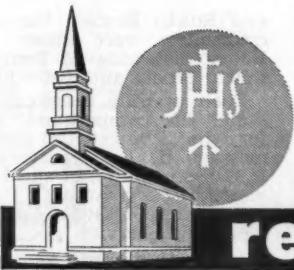
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## reports

### Oklahoma Camp Meeting

The first service of the Oklahoma Camp Meeting convened Monday, June 17, at the beautiful campsite in Chandler. It was evident from the very beginning that this camp meeting was to be a spiritual uplift and blessing to the State of Oklahoma. The friendly greetings and handclasps exchanged by those arriving for the first service, and the well-arranged program, under the leadership of the Holy Spirit, spelled success for this camp meeting. The blessings of our eternal God were many under the able leadership of Brother G. W. Hodges, our state overseer, and Brother James Franklin, our state youth director. The spirit of cooperation prevailed among the congregation throughout the camp meeting. The choir singing and specials were some of the best, and the Lord added His favor to all the efforts.

The Honorable John H. Dixon, Mayor of Chandler, gave an address in our opening service, and we were given a hearty welcome by Hack Albritton, Chandler Chief of Police.

Brother Dan Drake, of California, was the night speaker for the camp meeting. His Spirit-anointed messages were ably presented and were a real inspiration and challenge to all who heard them. We were blessed as we heard Brother Drake preach from such themes as "The Holy Ghost," "We Would See Jesus," "What Is Man?" "Time," "The Great Tribulation," and a great message on "The Church." Brother Drake and his fine family added much to our camp meeting.

With great anticipation, a large number met each morning at 9:30 for the Bible study. Brother David Lemons was the Bible teacher. Brother Lemons not only informed the listeners, but his lectures were inspiring to the extent that he held everyone's attention throughout his discourse each day.

The children's church services each day at 10:00 and 2:00 were a special treat to the youngsters. Sister Mackey and Sister Curtsinger worked faithfully at this job and the children enjoyed these good services.

Wednesday afternoon Sister Hodges and her committee gave an excellent program that pointed out the fine work being done in our churches by the ladies. Sister Kerbo preached a wonderful message that blessed and challenged us to do more for God. Sister Hodges awarded the trophies for this year. The "A" trophy went to Sister Collins; the "B" trophy to Sister Yoder and the "C" trophy to Sister Williams. We all rejoiced together to see these ladies awarded for their untiring efforts.

The youth highlighted the day on Friday with Brother James Franklin, Youth Director of Oklahoma, in charge. At this service the youth were on parade, and they revealed real talent. The Coupon King and Queen from the Maude District were crowned State King and Queen. The first prize for district director went to Donald Hill, Maude district director, and Lowell Crawford from the Tulsa district received second prize. Each speaker seemed at his best on this day, and the Lord graciously blessed in these services.

Brother Earl P. Paulk, Assistant General Overseer, was present on Thursday, Friday, and Saturday. He brought us timely messages on "Possessing the Land" and "Evangelism." On Saturday he inspired us with a marvelous message on missions. The response to this message was a generous missions offering and prayer for our missionaries.

We were privileged to have our National Sunday School and Youth Director, O. W. Polen, with us in this camp meeting. He challenged us with a message on "Lose a Moment and Save a Life." This was a powerful message and revealed to us the great responsibility we have to our youth.

There were other great messages brought by Brother Brady Dennis, Overseer of Arkansas, and Brother T. D. Mooneyham, our missionary to Nigeria. Every speaker was mightily used of God and God stamped His divine approval upon the efforts of this meeting. We are believing there will be lasting results revealed in this year from the 1957 Oklahoma Camp Meeting.

—Mrs. A. E. Underwood.

### Arkansas Has Great Camp Meeting

The Arkansas Camp Meeting began July 15 with ministers and members arriving from almost all parts of the state, along with many delegates from neighboring states.

Upon arrival, one felt a certain sense of satisfaction to look out over the well-kept lawn of our campground. This alone was enough to prove to those attending that their comfort was planned for well in advance, and that we hoped their stay would be a pleasant one. To add to this comfort the large tabernacle had been completely filled with new seats, a real sign of careful planning and progress.

Early in the afternoon, people began to congregate and soon there was the sacred assurance that God was going to give us one of the greatest camp meetings ever. It seemed that from the time the meeting was called to order and camp meeting officially declared open by our good overseer, the Reverend Brady Dennis, God's presence was there. Brother Dennis had spent many hours in prayer and preparation for this momentous occasion. He had selected a theme in keeping with the time—"Walking in the Light"—and had prepared a program well in advance that left no one in question of his duty. This, I am sure, is one of the greatest contributions that could be made toward the successful opening and great camp meeting.

The Reverend D. C. Boatwright, Overseer of Ohio, a capable night speaker, seemed to have the message ordained of God for our services. God's approval was set upon his ministry with people coming to the altar nightly seeking salvation or to further their experience with God.

Brother Boatwright's father was an inspiration to our camp meeting. Many listened eagerly as he told of his early experiences in Arkansas.

Much of the added flavor to our camp meeting came from the visiting ministers from other states. Brother Painter, Overseer of Kansas, preached a message that will long be remembered by ministers and laity alike. Brother Hodges, Overseer of Oklahoma and former Overseer of Arkansas, delivered a wonderful message on the "Great Challenge."

The Reverend H. D. Williams was our visiting delegate from General Headquarters. His message dealt with spiritual attainments and the presence of God seemed to enhance every life as he spoke to us.

Brother Rufus Platt, President of Lee College, brought encouraging news from Lee, as well as a great message from God's Word. It was our pleasure to have him and his

family with us for a few days during the camp meeting.

There were other fine ministers who brought uplifting messages: the Reverend Floyd Ramsey of Louisiana, the Reverend O. E. Wright from Oklahoma, along with many ministers from our own state who seemed to be at their very best.

Friday was Youth Day. Brother Joe Southerland, Sunday School and Youth Director, had worked hard to make this day one that would not be easily forgotten. His program was refreshing and to the point, making this one of the great days of the camp meeting.

Saturday marked the closing day for camp meeting. However, there was definitely no sign of a decline in the spirit of the service. During the morning, we had one of the highlights of the camp meeting. The L.W.W.B. with their able leader, Mrs. Brady Dennis, proved to everyone that the ladies really can do a splendid job and without them much of the finance and moral support would be lost to the church and its pastor. The Mt. Olive Church presented a play, "The Challenge of the Cross," which brought tears and a desire for consecration from practically everyone who saw it. Sister Dennis has been a genuine blessing to our state in many ways, for which we are extremely thankful.

In the afternoon, the Reverend Johnnie Owens, Missions Representative, brought a wonderful message as well as reports from the missions field. Brother Owens' ministry seemed to be a challenge to every heart and his message brought a response for God and His cause in other parts of the world.

Brother Boatwright brought the evening message and the service was closed with one of the finest altar services of the meeting.

It would be hard to say just what the most outstanding service was, inasmuch as God seemed to hover over us throughout the meeting. Every committee, radio program, song, prayer and message seemed to be anointed for the occasion. There was not always a big shout, but a hallowed sacred strengthening of God's Spirit was prevalent throughout the meeting. Ministers were able to leave the camp meeting with a new zeal and a greater determination to do more for God and His cause. This makes camp meeting worth everything that is put into its planning.

—L. A. Holt, reporter.

#### Iowa Youth Camp

The Church of God in Iowa has just successfully completed the first state youth camp ever held in the history of the work here. We are glad to report that a total of eighty-one young people, workers, and

counsellors attended this youth camp. Tribute for this important forward move in Iowa's youth program is due first of all to the state overseer and youth director of Iowa, the Reverend and Mrs. Grady L. Waters, who initiated, planned and executed this very successful project.

For five days, July 22-27, at the Free Methodist Campground in Birmingham, Iowa, a daily schedule beginning at 6:30 a.m. and ending at 10:00 p.m. was filled with a variety of activities for all age levels of youth. Under the tutelage of Dr. J. M. Baird and the Reverend Robert A. Taylor, every youth camper received instruction in Bible. Handicraft classes were under the direction of Sister Robert A. Taylor; music under Sister Waters, Sister Donald B. Gibson, and Sister Edwin Brooks; recreation under the direction of the Reverend Melvin Robey; and cafeteria management by the Reverend and Mrs. Jess Phillips. Counsellors for the boys were the Reverend A. L. Chappell, the Reverend O. M. Bell, and the Rever-

end Edwin Brooks. For the girls, counsellors were Sister Melvin Robey, Sister Max A. Brandt, Sister Edwin Brooks and Sister Ellen Reed.

Each evening everyone gathered under the campground tabernacle for the evangelistic service and message by the Reverend Donald B. Gibson, the night speaker. Every meeting was marked by a mighty outpouring of God's Spirit and a great altar service.

Iowa's first youth camp has been termed by everyone who attended as a tremendous success. Statistics on the spiritual results will certainly verify this unified consensus of opinion. Of the youth campers, twenty-two were saved, 12 sanctified, 10 baptized with the Holy Ghost and 23 united with the Church of God. We praise the Lord for these lasting results and for the vision gained by the ministers and laymen in Iowa, that next year's youth camp will be even larger and greater for Him.

—Donald B. Gibson  
reporter



BEAUTIFUL NEW PARSONAGE IN GREENVILLE

GREENVILLE, S. C.—This beautiful new brick veneer parsonage was built under the able supervision of the Reverend James L. Slay, along with the building committee, Mylon Jones, Claude Holcombe, and H. A. Madden, at 202 Tremont Avenue, and was occupied the latter part of 1955.

There are 10 rooms and 3 baths; 2 bedrooms and 2 baths are upstairs. It has a beautiful modern kitchen with built-in refrigerator, electric stove, automatic washer and dryer, a breakfast nook with a large freezer, a den with cypress paneling and a unique fireplace. The dining room is furnished with Early American furniture and the L.W.W.B. furnished the living room with Victorian furniture. The four bedrooms are furnished with French Provincial and Early Amer-

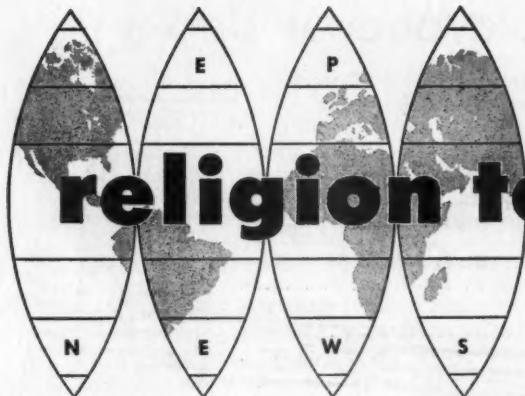
ican furniture.

Downstairs there are 2 bedrooms and 1 bath, furnace room, and a large recreation room with cypress paneling and a fireplace.

The furniture and interior was planned by an interior decorator along with our church decorating committee: Mrs. Ruby Slay, Mrs. Hazel Stansell, Mrs. Mildred Jones, and Mrs. Edna Madden.

A concrete walkway and driveway were built (paid for by the L.W.W.B.), shrubbery was planted, a patio was built and a fence was built around the back yard by the Reverend John D. Smith after he became pastor of the Tremont Avenue Church of God.

The parsonage was built at the cost of \$22,500 and is valued at \$35,000. The present indebtedness is only \$14,819. —John D. Smith



## "In God We Trust" Now Appearing on New Dollar Bills

The Treasury stamped "In God We Trust" on paper money for the first time last July 25 as it placed two new printing presses into operation. The inscription long has been carried on coins. Congress authorized it for paper money two years ago.

The inscription will appear on a new series of one-dollar bills on the reverse, or green side, just above the large word "One." The Treasury will decide later when the inscription will be put on bills of larger denomination.

The new series of dollar bills carries the signature of Robert B. Anderson, newly appointed Secretary of the Treasury, who was present as the presses rolled out the first new bills. It was the first change in design in paper money since the Treasury reduced the size of its notes in 1929.

In Poland, according to the International Hebrew Christian Alliance, panic has seized the Jews. Of the three and one-half million living in pre-war Poland, three million perished at the hands of the Nazis. Others died in Russian forced labor camps. Today 80,000 Jews remain in Poland, but because of their persecution panic has seized them. Many of them wish to migrate to Israel.

James L. Kelso, eminent Biblical archaeologist, has left for the Holy Land to resume his search for Jeroboam's temple in ancient Bethel. This is the seventh trip he has made to the Holy Land to hunt for objects throwing light on Bible times. The temple he is looking for was built by Jeroboam as a rival

place of worship to Solomon's temple in Jerusalem. The supposed site is now covered with orchards. In previous explorations Dr. Kelso discovered portions of the winter palace of King Herod the Great near Jericho.

### Baptist Ministers Divided Over Dancing Issue

Baptist ministers in North Carolina are divided over the issue of dancing on the campuses of two Baptist schools; namely, Wake Forest College, in Winston-Salem, and Meredith College, at Raleigh. Only two Baptist congregations, thus far, have voted in favor of permitting dancing in the colleges, while quite a number have voted in opposition. Forty ministers, meeting at Raleigh, signed a statement "deplored and protested" the actions of the trustees to permit dancing.

The General Board of the North Carolina State Baptist Convention has officially recommended that the trustees "change their position" in the matter and discontinue the dancing. Meanwhile, Wake Forest trustees have authorized a seven-member committee to study the problem.

### Church Attendance in Norway Found to Be Very Low

A recent survey of nearly 1,000 church services in Norway showed a very low church attendance. Only 5.8 per cent of the total population attended Easter services.

The survey also showed that the smaller the congregations the better the attendance in church and the more personal the contact be-

tween the pastor and the members of his parish. In the large congregations, mainly in the cities, 40 per cent of the people within the congregation did not even know their pastors or any other church members.

Commenting on this survey, a writer in *The Lutheran* said: "Although the results of this survey may shock the Americans, it does not present a precise picture of the Norwegian people's interest in church life, since: (1) many people are active in Christian organizations within the church, even if they do not attend Sunday services; (2) the distances to the churches are often so immense that people cannot attend services often; (3) a good many churches do not have services every Sunday, especially in the country where one pastor must serve two and more churches within his parish.

### Billy Graham Shatters

#### All-time Attendance Record

The Billy Graham Crusade had shattered the all-time attendance record at Madison Square Garden which was set by Ringling Brothers' Circus in 1944. The circus drew 1,162,000 persons for 93 performances, whereas the evangelistic crusade drew this many in 65 nightly rallies. Officials of the Garden presented a memorial to the evangelist in recognition of the new record.

The office of the New York Crusade announced that during the first ten weeks of meetings a total of 34,269 persons made "decisions for Christ." A preliminary survey of these statistics shows that 31,858 or 93 per cent of the total were people living in New York City and the metropolitan area. Of the remainder 2,300 were people from other parts of the U.S. and 111 were from foreign lands.

NEW YORK—The new 1957-58 Catholic Press Directory has been released, and it shows that the 559 Catholic newspapers and magazines in the U.S. now have a circulation of over twenty-three million. This represents a substantial increase over last year and a 29 per cent gain over the total five years ago.

### Vancouver, British Columbia

The Presbyterian Church in Canada voted, at its 83rd General Assembly, to borrow \$60,000,000 over the next ten years to finance new churches. Each synod will be responsible to raise several millions of dollars from its members as security for the loans over the next decade.

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